

THE CHRISTIAN CENTURY

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THE SONG OF THE LARK, By Jules Breton
In Chicago Art Institute

Disciples Publication Society

THE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry: The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of the New Christian Century Company (including the subscription list and good will of *The Christian Century*; a contract of participation in the interdenominational syndicate for publishing the *Bethany Graded Lessons*; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retireable after five years, to be sold to persons interested in the ideals of *The Christian Century*. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of *The Christian Century*. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry.

The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy *The Christian Century* and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

TWO NOTABLE BOOKS

THE THEOLOGY OF SCHLEIERMACHER. A condensed presentation of his chief work, "The Christian Faith," by George Cross, Ph.D., D.D. The immense importance of Schleiermacher to modern religious thought is witnessed by the unbroken stream of publications dealing with his life and work, which steadily issues from the German press.

Only one of his major works has thus far been accessible in English. The *Discourses*, were translated into English and published in 1893. His greatest work, *The Christian Faith*, embodying a complete system of doctrine is now, for the first time presented in English by Professor Cross. Yet not all of it. The original work in German covers about 1,200 pages. These have been condensed in the English translation to less than 200 pages.

The book consists of three parts: I. Historical Introduction, containing a sketch of Schleiermacher's life, and a statement of his relation to earlier Protestantism. In this the author has given a very valuable summary of his life with a view to determining the influences that shaped his thought. The most important of these influences were Moravianism and Romanticism. The author says: "It can scarcely be disputed that the influence of Moravianism on the mind of Schleiermacher was permanently beneficial. To that, more than to any other single element in his character, he owes the peculiar place he has won in the world." Romanticism "supplied to Schleiermacher a bridge by which he made the transition from a dry and insipid morality to a warm, religious experience, like that of his earlier years."

Part II gives a condensed summary of *The Christian Faith*.

Part III, is an estimate of the value of his theological system.

Schleiermacher was by nature deeply religious. He clung to religion in spite of rationalistic and skeptical objections to it. He says: "My religion is so through and through heart-religion, that I have not room for any other." This is the key to the system of doctrine peculiar to him. His task was to find a basis for religion which would make it independent of the intellectual objections

which were urged against it. This basis he found in the nature and needs of the human soul itself. Religion is not a product of thought; it can not be identified with a system of doctrine. It existed before doctrines about it, and survives all their transformations. It is an immediate and inalienable possession of the individual. He says: "Religion is an immediate, or original, experience of the self-consciousness in the form of feeling. It is immediate, in that it is not derived from any other experience or exercise of the mind, but is inseparable from self-consciousness; and it is feeling, in that it is subjective experience and not objective idea."

He goes on to say that religion does not consist either in knowledge, or action (that would make it identical with morality) or in a combination of knowledge, action, and feeling. Religion is feeling, a feeling of absolute dependence upon God.

Thus religion, both in its origin and existence, is independent of philosophy, of science, of history, or even of historic personality. These may come and go, but religion abides. It depends only upon the existence of human souls which experience it, and of the world which awakens it.

The author's critical estimate of the significance and influence of Schleiermacher's system, is informing and suggestive. His errors, inconsistencies and limitations are pointed out, together with his permanent contributions. A friend and contemporary wrote to him: "On this point no man shall dispute me, that with thy dogmatics a new epoch will begin not only in this discipline but in the whole of theological science." This prediction has been abundantly fulfilled. Schleiermacher inaugurated the modern era of theological science, and all theological writing and thinking have had to reckon with him, even when they have not followed in his path.

Professor Cross has rendered a valuable service in giving the English reader this careful and discriminating survey of the life and thought of this epoch-making thinker. It is to be commended in every respect. [Chicago: The University of Chicago Press. Pp. 337, \$1.65.]

THE LIFE AND LETTERS OF MARTIN LUTHER, by Preserved Smith, Ph.D. The Luther literature in the German language has already reached vast proportions, and there seems to be no abatement of interest in the subject. New documents are constantly coming to light, making new works and new editions of old works necessary.

The English language has been relatively poor in treatments of the life of Luther. This new work by Doctor Smith has distinctly enriched English scholarship and has placed all English readers under profound obligation to the author. It is based on a first-hand acquaintance with all the sources available in European libraries, and is composed in the light of the latest investigations of German specialists.

The author is to be commended for the method he has chosen. He has allowed Luther to speak for himself in his own words, wherever possible, in numerous translations from his letters, many of them for the first time translated into English. The result is an intimate view of the real Luther, with all his strength and weakness—his courage, his wisdom, his shrewdness, his versatility, his coarseness, his passion, his wit and humor, his jovial boyishness and playfulness. At the same time it is a revelation of the age in which he lived; for Luther was a child of his time and place.

If Luther was fond of good beer and wine, or coarse and vulgar in his use of terms and illustrations, that was because of the customs of his people. Yet in these things he shines in notable contrast with his age. In an age given to drunkenness, he was temperate and hated intemperance. In an age in which even the clergy were given to secret and open lewdness, he was an example of unsullied chastity, and after four centuries of prying into his private life by enemies, he is yet to be stained with a single act of personal immorality.

Doctor Smith has opened windows into the personal, private, and domestic life of Luther, and at the same time has amply disclosed the better-known public life. This is the most interesting, life-like, intimate, and, considering all of its excellences, the most satisfactory and useful life of Luther that has appeared in English. [Houghton, Mifflin Company, Boston; Pp., 475.]

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Life is a Vapor

Life is a vapor. The apostle, James, says so. He is good authority. A vapor is an evanescent thing. It appeareth for a little time and then vanisheth away.

Some people suppose that because life is a transitory thing, a vapor, it is of little worth. That is not a necessary inference. Life is a vapor, but what is a vapor? It is all that it ever has been. It was a pearly raindrop that fell down from the skies, and as it fell it brightened and made beautiful the flower in whose golden heart it lay; and then, dropping to the earth, watered the root that there might be other flowers; and then, by subterranean channels breaking forth into a spring, it flowed singing to the sea, turning the wheels of industry as it went, and laughing in the sunlight as it bore great ships upon its blue bosom.

The sun caught it up and it vanished into heaven, smiling as it rose. All this the vapor was and is; all this it did and does. It appeareth for a little while and then vanisheth away.

But when it vanishes it rises fragrant with the odor of the flowers it has refreshed, dignified by the burdens it has borne, radiant with the honor of thirst it has quenched, and jubilant in the memories of service it has rendered.

. . .

It vanishes away, but as it vanishes, the sun catches it up into heaven, pours through it the sevenfold glory of its prismatic splendor, and imparts to it a radiance fit for the diadem of God.

It vanishes away, but as it vanishes it smiles in the glow of promise of joyful service still to be, and its rainbow gladdens the eyes of men and reminds them of the covenant of God.

. . .

There are lives like that. They appear for a little time and then vanish away. But they come to earth trailing clouds of glory, and they vanish fragrant with the memories of a beautiful and varied ministry to their fellow men.

They flow through the channel of their years, leave behind them holy and sacred memorials, and

when they vanish they overarch the two worlds; at this end are glorious memories, and the gold at the other end of their rainbow is the pavement of the city of God.

. . .

There is no pessimism in James' figure of speech. It is not his purpose to discount life, to depreciate its value or to disclose its impermanence. His word is the poetry of optimism.

The realities of life, he would say, are not material and fixed. They are subtle, mysterious, intangible, changing—like a vapor. Life is in continual process. It arose somewhere and it goes somewhere. We do not grasp its full meaning by touch or sight—we cannot grasp the vapor with our hand. We can understand the vapor only as we see in it a phase, a stage, in a process of nature.

So with life. It arose

"From out the boundless deep"

and is carried into other realms of service. We can understand our life only as we see in it a phase, a stage, in the plan and purpose of God. It does have an evanescent, a baffling quality. We can, easily enough, in reflecting upon it, fall into the feeling that life is unreal, illusory, "the baseless fabric of a dream." But that is because we forget the full significance of the fact that life is a vapor.

For the vapor is not lost. It is one of the certainties of modern science that every particle of the vapor abides. It disappears, but it is indestructible. We see it:

"Like the snowdrop in the river,
A moment white, then fades forever."

Forever? No! It has fallen, faded, risen and blessed the world a million times; and unborn generations will see it, taste it, and be refreshed by it.

. . .

There are lives like that. They come to earth, live, love and pass away. But they are not lost. The sweet influences by which they made life better are added to the invisible cords that bind the world to the throne of God. They are not lost. They live, and live forever.

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Seattle Keeps Dr. Mark A. Matthews

Rev. Dr. Mark A. Matthews, will stay in Seattle, Wash., and not listen to the voice of the tempter from Los Angeles. Some time ago P. C. Macfarlane wrote a rather thrilling account of Doctor Matthews in Collier's Weekly. The thriller thrilled the Emmanuel Presbyterian Church of Los Angeles, Cal., no doubt. The brethren there attempted to lure Doctor Matthews, who is a certified preacher, attorney, physician and even police officer, as well as moderator of the Presbyterian General Assembly. They tried to lure him away from the First Presbyterian Church of Seattle, said to be the largest Protestant church in all the world. But there was nothing doing! When he announced that he would stay in Seattle, a genuine sensation was created and the whole city is rejoicing. Dr. Matthews described the call he declined thus: "They presented to me a unanimous call, a salary to be suggested by myself, every clerical and ecclesiastical assistant necessary, a readiness and willingness to work, every financial and physical support required to extend the Kingdom to the Orient, one of the best new church buildings on the Coast; an expressed intention to make such changes as might be demanded for the enlargement of the work and a field of great possibilities."

Bishop William Boyd-Carpenter

Perhaps in all England today, there is no better known nor any more forceful bishop than the Right Rev. W. Boyd-Carpenter, D.D., D.C.L. As the late Bishop of Ripon he was regarded in much the same way Bishop Phillips Brooks in this country was thought of. His lectures delivered in the Divinity School of the University of Cambridge are a classic on the subject of Preaching. But perhaps his most important work was his book on "Christian Reunion" published by the Macmillans in 1895. A characteristic expression from that book is this. "The second matter is the growth of a kindlier and more fraternal spirit among Christian communions. The yearning for brotherhood is strong, because the Fatherhood of God is beginning to be understood. On the part of Episcopalians and non-Episcopalians this spirit is growing, and men are wishful to think the best, not the worst, of one another." As may be well imagined from even this meager quotation, the good Bishop has stood all these years for the irenic and growing fraternal spirit between the various Christian communions.

This is by way of introduction to the news that Bishop Boyd-Carpenter is in this country for a month's stay. He followed Dr. E. S. Ames as university preacher at Harvard for the two weeks of February 10-23. On February 10 he spoke to all the Protestant ministers of Greater Boston. Before these ministers that filled the Park Street Church, the good Bishop showed plainly that his irenic spirit has not been one whit abated. His later views show he has not materially gotten away from his published position of 1895. He is a firm believer in "just getting together and going forward."

Dr. Russell H. Conwell

How well a minister of Christ may be respected and really loved even in a metropolitan city, is illustrated by the way the seventieth birthday of Rev. Dr. Russell H. Conwell, the well known pastor, educator and lecturer, was observed by 500 of the leading citizens of Philadelphia a few days ago. When Gov. John K. Tener, John Wanamaker, the provost of the University of Pennsylvania, a judge, a city solicitor, a registrar of deeds, a Hebrew rabbi, the state superintendent of public instruction, lawyers, bankers, can do honor to a Baptist minister, it speaks well for both the minister and the community. Doctor Conwell's career in Philadelphia is paralleled only by Spurgeon's career in London. Dr. Conwell is head of the following institutions: the great Grace Baptist Temple, Temple University, the Samaritan Hospital and the Garretson Hospital. One of the speakers at the banquet in his honor affirmed that Doctor Conwell had provided the means for educating 1,400 young men, and that no less than 80,000 young people have been furnished with a university training through Temple University. No wonder a public subscription was announced to a fund in honor of Doctor Conwell, with one contribution of \$10,000 and many others of \$2,000 and less.

Methodist Preacher Attacks Divorce Evil

There is a Methodist preacher of California, by name Rev. Francis M. Moody, who for the past few weeks has been making folks sit up and take notice on that perennial Uniform Marriage and Divorce Laws question. New York and Chicago are taking

lessons from him. It seems that the California State Commission on Marriage and Divorce is the work largely of Rev. Mr. Moody's hands. Some time ago Mr. Moody became incensed at seeing Christian ministers recklessly remarrying reckless divorcees, without regard to their innocence or guilt in the proceedings liberating them from former marriage ties. Mr. Moody surveyed the matter, exhaustively, investigated county marriage records in California for six and a half years and discovered that no less than 22,540 divorced persons were joined again in holy matrimony in that state within this period. More than half—12,120—of these marriages had been blessed by ministers of the gospel. He found 4,065 wedding ceremonies in such cases pronounced by Methodist ministers and 1,800 by Presbyterian clergymen. Well, to make a long story short, this preacher set to work and now California has a regular Commission on Marriage and Divorce just as it has a Commission on Railroads and Warehouses. Rev. Mr. Moody is now traveling in the more enlightened (?) sections of the country to secure in New York and Illinois similar commissions.

Dr. Alexander Mann and Union

While the Protestant Episcopal Church is getting ready to change its name to "The American Catholic Church" at its General Convention in New York City next October, it is a matter of news to note the sentiment of Rev. Alexander Mann, D.D., rector of Trinity Church, Boston. Dr. Mann succeeded the world-famous Phillips Brooks. Trinity Church is among the most important parishes in the United States, the leading broad church parish. What Doctor Mann said about the church of the future in a significant address the other day, delivered at Harvard Church, Brookline, Mass., has much weight because it is representative of the best thought of the most intellectual party of the Episcopal Church, the most liberal party, if the reader pleases. Doctor Mann seems positive in his belief that Christian union will not come by wiping out "the long and glorious history of these various Christian communions." He loves "to think of the Church of the future that it is to be a Church not of minimums, as some one has said, but of maximums; that it is to be the Church into which every great Christian communion shall bring its own distinguishing glory, its own peculiar excellence, make its own contribution, which in the providence of God and under the guidance of His Spirit it has wrought out through its separate existence as an independent body." Doctor Mann sails his Imperator of Christian union through smooth seas until he suddenly strikes upon a snag, the snag of Apostolic Succession. According to Doctor Mann, "the day, . . . has come in the Episcopal Church when she rejoices to recognize and acclaim the Christian ministries of the great Protestant communions. We have, I think, largely repented us of our un-Christian attitude in that respect. We are glad to confess the presence of the Spirit of God in those great communions where we see so evidently the manifestation of the fruits of the Holy Spirit." Just how "the American Catholic Church" will continue "to recognize and acclaim the Christian ministries of the great Protestant communions," is not explained in Doctor Mann's glowing account, but it is well for us to take the utterance of the broad-minded and big-hearted successor of Phillips Brooks at its face value.

Geographers to Honor Livingstone

While all the church is planning to celebrate the centennial of David Livingstone on March 19, it is interesting to note that science, no less than the church, will do honor to the memory of that greatest of modern missionaries. There may be a conflict between science and religion on some questions, but when it comes to commemorating David Livingstone they vie with each other to do him homage. The Scientific American prints an item as follows:

The centenary of the birth of David Livingstone will be celebrated on and near March 19 by the geographers of the world. The Royal Geographical Society, in London, will hold a special meeting on March 17, when Sir Harry Johnston, the great African explorer and administrator, will deliver an address, and it is expected that Sir John Kirk, the only surviving companion of Livingstone on his expedition of 1858-64, will be present. The same society will hold an exhibition of Livingstone relics. Later in the month Livingstone will be commemorated in his native Scotland by a special meeting of the Royal Scottish Geographical Society, also to be addressed by Sir Harry Johnston.

A Noteworthy Emancipation Jubilee

The Freedmen's Aid Society of the Methodist Church is raising \$500,000 for a jubilee fund to mark the semi-centennial of the signing of the Emancipation Proclamation by Abraham Lincoln. There is food for reflection in the thought that \$100,000 of this jubilee fund is to be raised from the colored Methodists themselves.

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Jonathan: The Price True Friendship Pays

"Friendship demands a religious treatment," says Emerson. "We must not be wilful, we must not provide. We talk of choosing our friends, but friends are self-selected. Reverence is a great part of it. Treat your friend as a spectacle. Of course, if he be a man, he has merits that are not yours, and that you cannot honor, if you must needs hold him close to your person. Stand aside. Give those merits room. Let them mount and expand. Be not so much his friend that you can never know his peculiar energies, like fond mammas who shut up their boy in the house until he is almost grown a girl. To a great heart he will still be a stranger in a thousand particulars, that he may come near in the holiest ground. Leave it to girls and boys to regard a friend as property, and to such a short and all-confounding pleasure instead of the pure nectar of God."

It was the desire of Jonathan that David should come to his proper place in the kingdom of Israel. He did not attempt to remake the work of the Lord. The times demanded a man like David. There was discord within Israel and there were strong and determined foes without. There was need for an able military leader—who was also a popular hero. David was a fighter and he was the man to awaken the enthusiasm of the people to the point where all differences would be forgotten and united action for the common good would be secured. A smaller man than Jonathan would have thought only of his own interests. He would have talked about his "rights," that his father was king and that he ought to be considered the heir to the throne. It is this sort of spirit that interferes with the peace and usefulness of churches. We think of our rights when we ought to think of our duty. We demand to be put at the head when there is another who can do the work better.

The friendship of Jonathan for David was that of one patriotic man for another. The friend represents something more than himself. He is a patriot, a champion of the slave, a friend of children, a statesman who delights in justice, a scientist earnestly seeking the knowledge that will give the mastery over nature, or a missionary giving his life to the proclamation of the truth that makes men free. We ought to be friends to the idle but we ought not to allow them to be our friends. The influence upon us of the idle and purposeless cannot be good. We cannot afford to allow them to have that power over us which we grant to a friend. We may say, then, that the way to get friends is not to seek them at all. They will appear when they are needed. If we complain because sympathy is withheld from us, there is the possibility that we are too weak or selfish to win friends.

In the quotation given above Emerson mentions the reserve of friendship. The friend knows where to stop. He permits others to be themselves. He recognizes that the only man worthy of confidence is one who keeps some thoughts and feelings to himself. He who is ready to tell everything to you is likely to have little that is worth telling. When we are true friends we wait for the other to speak. We feel honored when he confides to us some of his deeper experiences. We have the joy of knowing that we did not torture him until he told us what he really wished to conceal. The prying person may get superficial knowledge of his neighbor's business and life; he will be shut out from the most important part of that life. This is one reason why gossips are such outrageous liars. They never get hold of anything that is worth knowing and yet they proceed to pass judgment against their neighbors on the basis of the little they have gathered by their inquisitorial methods.

They are ignorant of the motives of those whom they see every day. They do not know that the door of the honest heart is closed in the face of the busybody.

The price which true friendship pays is the price which must be paid for character. To fight the fight of faith, to be true to every trust, to maintain self-respect, to beg no one for friendship, but to be worthy and honor worth in others—these are the prerequisites of friendship. To whine because we are neglected or snubbed is the way to get ourselves despised. If we go into a new community, let us go about our business and accept our part of common social, political, and religious responsibility. There will then be every reason to expect friendly co-operation. [Midweek Service, March 19. I Sam. 18:1-5; 19:1-7; 20:26-42.] E. J.

The Bible in College

We are informed that the experiment of teaching Old Testament narratives in the secondary schools is proceeding with admirable results. It is coming about this year as the result of admitting the subject as one of the uniform college entrance requirements in English. Several different volumes of such selections are now on the market, the most complete being that issued in the Riverside series of school classics. Teachers report that in many cases the students seem to "rediscover the Bible with joy." As to the lack of biblical information in recent years on the part of high school graduates there seems to be no doubt. Experiments at Princeton, Harvard, and elsewhere, have proved it. Only last week a friend of the editor made such an experiment with a class of college freshmen, all graduates of Chicago high schools. He set simple questions like "Name ten books of the Old Testament," "Who was Esther?" "What does the word Carmel suggest to you?" He gave a few lines from each of several modern poets, and asked for explanation of the references in them—"man of Uz," "The word made flesh," etc. He found that the average percentage of correctness was about thirty-five, or one-half the passing mark required in other subjects. He was informed that Cana was a food eaten in the wilderness, that 'Hebrews' is a book of the Old Testament, that 'Isaiah' and 'Andreas' are books of the New Testament, and that the man of Uz was Boaz. As a result of the investigation the library of the college bought twenty-five copies of the Bible, and is having them used.

Episcopalians and Their Change of Name

A crisis seems to have been reached in the fortunes of the various parties within the Protestant Episcopal Church that are contending for and against the proposed new name of that communion. The General Convention of the Protestant Episcopal Church, which meets every three years, is composed of two houses, the House of Deputies, composed of priests and laymen, and the House of Bishops, composed of diocesan, coadjutor, suffragan and missionary bishops. Dr. Rudolph H. McKim, of Washington, D. C., has filled the office of President of the House of Deputies for nine years, and filled it with great distinction.

Recently Doctor McKim announced through the Living Church (Milwaukee) that he has "decided not to allow his name to come before the House of Deputies in October 1913 (which meets in New York City) in connection with the presidency of that honorable body." In the same announcement Doctor McKim frankly gives the reason for his decision. He writes: "Aside from the fact that I shall have filled this distinguished office for nine years, by October next, I hold that, inasmuch as the proposal to change the name of the church promises to be an important issue in the convention, and inasmuch as I have, under a strong sense of duty, taken an active part in opposing any change, it would not be proper for me to preside over the convention which is to decide this issue, even if it were the wish of the members of the House that I should do so."

The Living Church takes the editorial view in effect that Doctor McKim represents a reactionary force in the Episcopal Church. He is a symbol of "the elder statesmen of the old order," much like Rev. J. B. Briney is regarded among the Disciples. The Living Church regrets that it has been proved impracticable "to continue their leadership under new conditions." But this appears to be a superficial view of Doctor McKim's significant withdrawal from the race to succeed himself. To any one who knows Doctor McKim, a Confederate soldier whose fighting spirit has not been abated one whit since the Civil War, it is clear that Doctor McKim will be in a better position to rally and lead the anti-name-changers from the floor than from the presidential platform. When the battle royal comes next October, Doctor McKim is going to be found in the front rank of the Protestant Party in the Episcopal Church maneuvering with all the parliamentary finesse at his command, to block the onslaught of the Catholic party in that historic Church. There is a sinister tone about Doctor McKim's announcement, which more than anything else has now brought the change-of-name campaign to a crisis. It looks as if the Protestant fight is lost, and will be lost in New York City, where the Catholic ele-

ment is exceptionally strong, but it looks now as if Doctor McKim's name will be the most prominent name in the Associated Press reports of the convention. He will be the fighting mai of the convention. The Protestant Party can now look more to him for an unfettered leadership on the floor of the convention.

The new name of the Protestant Episcopal Church in the United States of America will be "The American Catholic Church, commonly called the Protestant Episcopal Church in the United States"—that is, it will be, if the Catholic Party triumphs over the Protestant Party. In 1910 at Cincinnati, the Episcopalians came very near changing their name. The bishops and the clerical deputies of the House of Deputies voted a safe majority for the change, but under the canonical law of the church there must be a majority vote also in the lay order of votes, and this necessary majority failed. However, the new name as now proposed by the Catholic element, with its "commonly called" concession, is calculated to win favor—and votes—from the lay constituency in the House of Deputies, from the presidency of which Doctor McKim has now voluntarily withdrawn.

Jail for Trust Heads

The jail sentence for the heads of the National Cash Register Company has struck the whole country almost dumb with surprise. Few people imagined that the enforcement of anti-trust laws would extend so far. Whether the sentence is extreme or not it may be too soon to decide, but the verdict of the court settles with startling definiteness the question whether in the eyes, of the law there is such a thing as impersonal guilt.

The National Cash Register Company has done much that has won for it popular approval. A visitor passing through its great factory could not fail to be impressed with many commendable qualities in the management; but on the other hand, any thoughtful person making the rounds of that great plant must come away with something of a chill if his inspection extended to the museum in the basement. There were displayed, and perhaps still are, some hundreds of patterns of cash registers manufactured by competing firms, driven out of business by the remorseless competition of the National Cash Register Company. Making allowance for all possible exaggerations, the cruelties of its methods have been revolting. Whether jail is too severe a penalty for men who wilfully wrought this havoc by what is commonly and accurately described as "cut-throat competition," need not here be discussed, but at least one visitor remembers the inspection of that Cash Register Morgue as a descent into the industrial inferno. It is high time someone did penance for that series of murders.

Was the Spanish War Necessary?

The conviction grows among thoughtful men that the war with Spain was not a necessity. The death of General Stewart L. Woodford a few days ago, recalls his earnest endeavor to avert the war, and his faith, now shared by multitudes, that it was unnecessary. Of him the New York Post says:

"He publicly maintained at Boston that our Government could have secured the withdrawal of Spanish rule from Cuba, 'without the firing of a shot or the loss of a life.' This may have seemed an extreme statement at the time, but it did so no longer when, three years later, the full story of his diplomatic negotiations and dispatches was for the first time published by the Washington authorities. Then it became clear that if President McKinley had not been so terrorized by Congress that he had not the courage to second Minister Woodford's efforts, hostilities could have been averted. It was on April 5, 1898, that General Woodford sent a moving dispatch to the President—which he did not lay before Congress—giving the positive assurance that the Spanish government was willing to grant two out of our three demands, with the other one virtually certain soon also to be granted, and adding: 'I believe that this means peace, which the sober judgment of our people will approve long before next November (election month), and which must be approved at the bar of final history.' But McKinley already had his war message written, and sent it to congress with only the barest and coldest mention of Minister Woodford's earnest appeal. However it may stand with McKinley at the bar of history and at that other bar to which both he and General Woodford have been summoned—nothing but praise and thanks can be accorded the Minister who strove nobly but in vain to stem the tide of a needless war."

Powerful Pamphlet Against Mormonism

It is worth recording the news that Bishop F. S. Spalding of the Episcopal Diocese of Utah has dealt Mormonism in his diocese a remarkable blow in the form of a pamphlet. Bishop Spalding has a board of the world's most famous Egyptologists on the witness stand in his pamphlet, all testifying that Joseph Smith, Jr., did not correctly translate certain Egyptian hieroglyphics upon some strips of papyrus found upon mummies bought by interested Mormons at Kirtland, O., in 1835. Smith claimed that by divine inspiration he had translated the papyrus hieroglyphics inerrantly. Bishop

Spalding sent this translation under the title of "The Book of Abraham" to the following Egyptologists, known the world over: Professor A. H. Sayce of Oxford, Dr. Flinders Petrie of London, Professor James H. Breasted of Chicago, Dr. A. A. Mace of New York City, Professor Mercer of Pittsburg, Dr. Edward Meyer of Berlin and Dr. Friedrich von Bissing of Munich. These scholars say unhesitatingly that Smith's translation has no resemblance to the original whatever. Scholarship again disposes of Smith's veracity. Bishop Spalding argues for the benefit of his Mormon friends in Utah that if Smith lied about his translation, he probably lied about the origin of the Book of Mormon.

Doubting One's Doubts

Sometimes the cynical skeptic taunts his Christian neighbor as not believing the creed he professes, but the truth is that most doubters have hard work to keep from doubting the doubts they boast. When the apostle of unbelief is brought into sudden peril he is apt to find that his doubt, like the little bladders children use in their bathing, fail him when most needed. We happened to know a man who spent thirty years fighting the Bible at the drop of a hat. He would cheerfully forego a meal if he could get any one to listen to his tirades against the Bible. But when he lay dying, in full possession of his senses, he called his grown children to his bedside and said, "I don't know. Perhaps I have been wrong. You had better study the Bible for yourselves."

Woodrow Wilson On Religion

Self-Mastery.—He alone can rule his own spirit who puts himself under the command of the Spirit of God revealed in His Son, Jesus Christ our Saviour.

The Blessing of the Church.—We ought to bless our churches. We ought to think of them as the instrumentalities by which miracles are wrought—those miracles of regeneration.

Providence.—The providence of God is the foundation of affairs, and only those can guide and only those can follow who take this providence of God from the sources where it is authentically interpreted.

The Bible.—I am sorry for the men who do not read the Bible every day. It is one of the most singular books in the world, for every time you open it some old text that you have read a score of times suddenly beams with a new meaning.

Integrity.—There are problems which will need purity and an integrity of purpose such as have never been called for before in the history of this country. I should be afraid to go forward if I did not believe that there lay at the foundation of all of our schooling and of all our thought the incomparable and unimpeachable Word of God.

The Sure Foundation.—No great nation can survive its own temptations and its own follies that does not indoctrinate its children in the Word of God, so that as schoolmaster and as Governor I know that my feet must rest with the feet of my fellow-men upon this foundation, and upon this foundation only, for the righteousness of nations, like the righteousness of men, must take its source from these foundations of inspiration.

The Church as a Place of Amusement.—When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert or series of concerts to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better simply to let them understand that that is a place where life is dispensed, and if they want life they must come to that place.

The Christian Minister.—It ought to be a matter of course that the minister has devoted himself to unworldly objects, and that he can be counted upon to speak his mind without fear of man, or any other fear except to transgress the law of God. The minister ought to be an instrument of judgment with motives not secular but religious, who tries to draw society together by a new motive, which is not the motive of the economist or the politician, but the motive of the profoundly religious man. The whole morality of the world depends upon those who exert upon men that influence which will turn their eyes from themselves; upon those who devote themselves to the things in which there is no calculation whatever of the effect to be wrought upon themselves or their own fortunes. It is the minister's duty to judge other men with love, but without compromise of moral standards, so as to let no man escape from full reckoning of his conduct. That is a task too great for the courage of most ministers. The Church is the mentor of righteousness, and the minister must be the exemplar of righteousness.



FLOWER GIRL IN HOLLAND—By George Hitchcock.

Great Paintings in Chicago

By W. M. R. French

[We believe the following article will be a great surprise to nine out of every ten of our readers. Few even of the people who live within the city of Chicago think of it as one of the most important art centers on the globe, but it is so. Did you know that Chicago had the very largest Art School in all the world? Most of the people who live in Chicago never have dreamed of such a possibility, far less the good friends who visit Chicago from elsewhere. Did you know that Chicago houses in its great building on the lake front, art treasures which make the Old World envious? Few of the thousands who move along Michigan Boulevard suspect such a thing.

Mr. French is the Director of the Chicago Art Institute. He is an earnest Christian man of Congregational persuasion, and superintendent of a Sunday-school in his suburban community. His interest in art has never divorced him from the great concerns of life. He is president of the Central Howard Association, whose purpose is the reclamation of the criminals who have served their sentence in state prison. He is a foremost authority in art criticism. The government officials in the Custom House seek no further when they have learned his opinion of an importation in the realm of art.

It is occasion for real congratulation that we have been able to secure from Mr. French the following article. In writing it he was asked to assume that he was talking informally to an intelligent visitor, who knew in a general way that Chicago's Art Institute was a worthy institution, but who supposed that the really great pictures of the world were principally in Europe, or, if in America at all, were in galleries in the East.—THE EDITORS.]

To the ordinary visitor the pictures in the Art Institute are probably as interesting as those in one of the great foreign

museums. Some of the pictures would be welcomed in any museum in the world, and the proportion of modern pictures is greater.

The collection of Dutch masters is perhaps our first title to fame, and the Barbizon paintings next. Of the former a foreign visitor remarked, "These pictures are as well known in Europe as crowned heads." Another foreign visitor said, "These American collections of modern pictures far surpass any foreign collections with which I am acquainted." Thirteen of the most important Dutch pictures were bought in 1890 for about \$200,000, from the famous Demidoff collection in Florence. A great American dealer not long ago said he would give the Art Institute \$200,000 for one of these pictures, Rembrandt's "Portrait of a Girl."

Rembrandt was certainly one of the greatest portrait painters that

ever lived, and this picture is one of his greatest portraits. It was lent to the Metropolitan Museum of New York for the Fulton-Hudson exhibition, and it appeared to be pretty well agreed among the critics that it was the finest picture there. It is very quiet and reserved in character, and very rich and deep in color.

This painting and the large Greco, "The Assumption of the Virgin," a Spanish work, are probably the most extraordinary pictures in the collection. It is true that El Greco holds no such place in the history of art as Rembrandt. He is in a manner a discovery of the present generation of artists and critics who affect broad, rough treatment, but his pictures are now much sought for, and there is no example of his work in Paris, London or Italy, indeed anywhere out of Spain, comparable in importance and quality with this painting. It came from a well known church in Toledo, Spain, where it is replaced by an acknowledged copy. The fine grouping and powerful treatment of the company of Apostles below, are especially remarkable. The museums of New York and Boston,



THE WATER MILL—By Hobbema.



RETURNING FROM MARKET—By Troyon.



PORTRAIT OF THE ARTIST'S SON—By Franz Hals.



A GOLDEN AUTUMN DAY—By Van Marcke.

and some private collections have less important examples of this artist.

To return to the Dutch paintings, Hobbema's "Water Mill" is one of the very best works of a great master of landscape painting. A distinguished modern Dutch painter, standing before it, contemplated it for a long time, and then said, "I think the picture in the National Gallery in London is better, but this is next." It also is quiet, but thorough. All these Dutch pictures incline to a brown effect, but there is always a beautiful silvery tone running through them.

Franz Hals' "Portrait of the Artist's Son," is a picture which always stops the artist, because our present taste runs to the "broad" style characteristic of Hals. Looked at from the proper distance it is a spirited and natural representation. Hals again is an artist whose fame has greatly increased within the last thirty or forty years.

A little picture by Van Ostade, less than a foot and a half square, is one of the most costly paintings in the collection, worth perhaps, \$50,000, because it is one of the most elaborate of the works of the artist, although he was not of the very first rank. It is called "The Golden Wedding" and represents peasants dancing, a jolly if not very refined scene. The collection includes also adequate examples of Van Dyck, Ruisdael, Teniers, Terburg and others.

A gallery of early pictures, "primitives" of the Italian and Flemish schools, lent by Mr. Ryerson, is worthy of attention. It includes four fine little paintings by Perugino, the master of Raphael.

Chicago is a comparatively young city, and in the beginning had many other things than art to think about. It is hardly to be wondered that she did not begin immediately to collect paintings or to produce painters. It is rather remarkable that she has done so much, and on the whole has done it so well.

Well informed people from other cities who visit Chicago and the Art Institute are not merely surprised, they are almost incredulous, when they discover that we have such a collection. I recall the case of an art critic from an eastern city who purchased in Paris a Braun photograph of a rare old master. Looking at the bottom to see in what gallery the original was to be found, and expecting to find there some famous European institution, he was astonished to find the name Chicago where he expected to see Florence or Rome or Berlin. He was hardly reassured until a few years later he visited Chicago and beheld the original here.

I was once surprised and not a little pleased, to find in the Dresden gallery, and not far from the room containing the Sistine Madonna, a photograph of our Rembrandt. Indeed, I sometimes think our treasures are better known by



PORTRAIT OF A GIRL—By Rembrandt.

the art critics of Europe than they are by some people living much nearer to us.

The Barbizon School were the French painters of sixty years ago, who introduced new qualities into landscape and figure painting. The Field collection in Gallery 38, is almost wholly made up of their works, Millet, Corot, Troyon, Daubigny, Breton. The most widely published of these pictures is no doubt "The Song of the Lark," by Jules Breton, the original of which many people suppose to be in some European gallery, but which has been here in Chicago for many years. Few pictures make more appeal to the imagination, and technically it is of the soundest workmanship.

By the side of it hangs Millet's famous "Newborn Calf," a picture which illustrates some of the artist's best qualities in composition and color, but perhaps has less sentimental interest than some of his other works. Close by hang two others of this famous artist's works.

The next gallery contains more modern works of some of the most illustrious painters. Sorolla's brilliantly illuminated figures, Brangwyn's rich decorative effects, Whistler's subtle tones, Manet's emphatic rendering, Monet's elusive atmospheres, Fantin Latour's perfection of portraiture.

The next room, the Munger gallery, is a comprehensive representation by one example each, of distinguished artists of the last generation, of several nations, Van Marcke, Bouguereau, Gerome, Meissonnier of the French; Zimmermann, Makart and Max of the German; Munkacsy of the Hungarian; Faed of the Scottish; Michetti of the Italian, etc. Van Marcke was an immediate descendant of the Barbizon School and is well represented at the Art Institute by the "Study of a Cow," and "Golden Autumn Day."

The collection of contemporary American paintings is very important, containing fine examples of Brush, Alexander, Dewing, Chase, Hitchcock, Pearce, Weir, Henri, Hassam, and many others. Nor are our Chicago artists unrepresented; Wendt, Grover, Clarkson, Betts, McEwen and Peyraud, and a goodly number of others here are to be seen. But these must wait for another time. Later we may be able to have not only what treasures Chicago has secured from across the sea, but what Chicago herself is doing to make for herself a worthy name in art.

The Art Institute is sometimes criticised, though more often praised, for what may be called its ultra popular management.

We have sought in the Chicago Art Institute both to preserve the art of the past, and to create a worthy ideal for the art of the future. It seeks to be, in the best sense of the word, a popular institution.



THE GOLDEN WEDDING—By Van Ostade.



THE ASSUMPTION OF THE VIRGIN—By Domenikos Theokopoulos

DR. WILLETT'S MISSION TOUR

Missions in Japan

It was in 1549 that Francis Xavier, the fiery-hearted Roman Catholic missionary, landed in Japan. At that time Shinto had for centuries been the religion of the land, and Buddhism had its hosts of votaries. But neither was efficient, and both were corrupt. Xavier and the Jesuit missionaries who followed him were successful from the first. Some of the great lords of the nation, and large numbers of the common people embraced the new faith.

But Rome has never been able to refrain from political intrigue in any land into which its representatives have made their way. In many instances conversion was accomplished by force. Political influence, bribery and fictitious miracles, the instruments so often used by the unscrupulous partisans of the Papal See, gave a transient effectiveness to Catholic missionary work, but in the end laid the train for its ruin. In 1687 the great Hideyoshi became suspicious of the Jesuits, and issued a degree banishing them from the land. Many of them were put to death with tortures.

Christians Suffer by Civil War.

Civil war between rival houses contending for the shogunate led to further slaughter of the Christians, who espoused the unsuccessful side. Forty thousand are said to have perished in battle. The persecution nearly exterminated the adherents of the Gospel. An edict of the time, preserved in the records, sets forth this warning: "So long as the sun shall continue to warm the earth let no Christian be so bold as to come to Japan and let all know that the King of Spain himself, or the Christian's God, or the great God of all, if he dare violate this command shall pay for it with his head."¹

For two and a half centuries Christianity was held under ban. Yet it was not wholly dead. Small groups of adherents were to be found in various places. But it was only when Commodore Perry opened the gates of Japan to western influences in 1854 that the hope of successful missionary work revived.

Among the pioneer missionaries of the new era were Rev. J. Liggins and Rev. C. M. Williams of the Protestant Episcopal Church; Dr. J. C. Hepburn and wife of the American Presbyterian Church, and Rev. S. R. Brown and wife, Dr. D. B. Simmons and wife, and Rev. G. F. Verbeck and wife of the Reformed Church in America, all of whom came in 1859. The next year came Rev. J. Goble and wife, of the American Free Baptist Church.

Era of Modern Missions.

The era of modern missions in Japan has divided itself into four periods. The first was one of preparation and difficulty. The old memories of Jesuit intrigue and political ambition were hard to displace. Christianity was under suspicion. Governmental edicts prohibited the people from having ought to do with the foreign faith. The missionaries had to content themselves with the slow work of making personal friends, learning the language, and translating the Bible. Up to 1872 very little had been attained in the

way of results. Only ten baptisms were recorded during this period.

That year, however, ushered in the second period, that of great progress and confidence. The first church was organized at Yokohama. It was called "The Church of Christ in Japan." The edicts against Christianity were pulled down. Churches multiplied, and the services were thronged. The missionaries were very hopeful of an early and complete evangelization of Japan. Some asserted that within ten years Christianity would be the state religion. No doubt the strong tendency in this direction was in part due to the quickly aroused interest of Japan in Western things. The study of English became a passion. Western customs became the order of the day. The Meiji era in the land was awake to the advantage of closer relations with Europe and America.

A Time of Reaction.

With the opening of the last decade of the nineteenth century, however there came a time of reaction. The national spirit took the curve of anti-foreign sentiment. It was felt by many of the leading Japanese that the westernization of the land was going too fast and too far. The work of the missionaries was increasingly difficult. The early and rapid growth in converts ceased. It was even hard to prevent actual diminution of numbers. The conditions continued till about 1900.

But during the past decade, there has been a steady revival of interest in Christian work. Nothing like the almost spectacular results of the first years have been seen, but a constructive widening of the circles of Christian influence has taken place, and the foundations for a permanent and self-supporting church have been laid. The labors of such men as Greene, Gulick, Hall and Imbrie have given national significance to the Christian movement in the land. A considerable body of Japanese Christian leaders is taking form. Some of the men of this group, representing the different denominations, would compare favorably with the leaders of the churches at home.

Certain phases of missionary work differ in Japan from the work elsewhere. Medical missions are of little use, for the medical and surgical skill of Japan is rapidly approaching the status of those sciences in the West. The same thing is likely to be true of the educational work of missions in a few years. The Christian schools must compete with an admirably equipped system fostered by the government. Those missionary schools which use formal biblical and religious teaching in their classrooms are debarred the privilege of government credit. The one place where Christian education could be most effective in

Japan at present would be in a university of the very highest rank, which might shape and even dominate the educational work of the empire, as such an institution would certainly do.

One of the great questions now under consideration in the churches of Japan relates to the amount of authority the native Christians shall have in the local churches and in the extension of the Gospel to other lands, such as Korea and the islands. The Jap-



The Bronze Buddha at Kamakura.



Japanese Street with Shinto Torii and Temple Beyond. —Photo by Miss Florence Parker.

anese are a sensitive and spirited race. They like to have the control of matters which affect their interests. They have made it very plain to the Western missionaries that while they honor them, and feel their obligation to them, they wish to have the shaping of the Christian movement in their own hands.

Western Societies Heed Japanese Spirit.

Some of the missionary societies of the West have heeded this request. All have been compelled to give it attention. The Congregationalists have practically turned over their Japanese work to the Japanese Christians. The Doshisha University, a Congregational foundation, is officered and largely manned by Japanese. The work of the Kumaei or Congregational churches in the island is largely under Japanese control. And though there are trusted Congregational missionaries in close relation to the work as advisors, they are not formally in charge.

To a less degree this is true of the Presbyterian churches, which collectively bear the name, "The Church of Christ in Japan." The Presbyterian Board has accorded great liberty to the native leaders and churches, though it has not as yet given over all control to their hands. Other churches, in lesser measure, have acceded to the Japanese wish for self-government. But it is apparent that the demand will be increasingly insistent, and that within a reasonable time the Christian churches of Japan will be self-supporting and self-governing.

Dependent but Self-Reliant.

In a very interesting conference, which through the kindness of Mr. Fisher I was able to hold with some fifteen or more of the leading Japanese Christians of Tokyo, including Prof. Motoda of the Episcopal college, President Ebuka of the Presbyterian seminary, Dr. Chiba of Baptist educational work, Bishop Hiraiwa of the Methodist Church, this question was freely discussed. The men present spoke with great appreciation of the work of the Western missionaries, and felt that it would be a calamity for them to withdraw, or their places fail to be filled. At the same time they made it plain that the Japanese church would not be a mere duplicate of the American or English churches, and that soon it must undertake its own guidance, in the spirit of humility, and with reliance on the counsel of the missionaries.

The most influential missionaries with whom I was able to talk said the same thing. They believed the church at home must support the work in Japan for a long time, owing to the poverty of Japan. They felt that more missionaries ought to be sent to direct the movement. But they also expressed themselves as confident that if every missionary were withdrawn from Japan at once, the work would go on, as it did in the Roman Empire, though to be sure, much more slowly and haltingly than it does at present.

Greatness of Opportunity.

But all were of one mind as to the greatness of the Christian opportunity in Japan. Missionary work has just now to contend against a certain disinclination on the part of missionary volunteers to devote their lives to Japan. The early romance of missions in that land has seemingly passed away, and volunteers are eager to go to China or the Congo. But there is still a great work ahead in Japan. It is a maturer kind of work, with a much more advanced and spirited people. But it is necessary, and it waits the right order of missionary leadership. All the intelligent observers of the situation unite in the declaration that Japan has need of the very best talent in the church during the period now opening. The native churches wish freedom and self-control, and should have it. But they need counsel and direction, and welcome it. And these two facts, though seemingly in contrast, are in reality only different lights upon the Japanese character.

Dispersion of Workers a Mistake.

One of the mistakes which missionary boards have made from the first, and are still making, is the dispersion of their workers over too large an area, rather than their concentration in a few centers in sufficient numbers to make their labors really effective. It is easy for a board to yield to the pressure of popular demand for reports of new stations opened and numbers of converts enrolled. The first may be at the direct expense of efficiency, and the second of careful and discriminating training.

The churches need training to a higher order of missionary appreciation, which puts as high an estimate upon the strengthening of a long-established station by the addition of new workers, or even a withdrawal from an ill-manned or ill-chosen field, as upon the planting of a new mission in response to an often unwise desire for expansion. In not a few instances, of which mention was made in the conference referred to, the missionaries of some of the boards were compelled to unite in protest against the wish of the boards at home to put out new stations, which in the judgment of the men on the field was inexpedient. The authority was apparently with the boards, but the decision was often, after something of a struggle, with the missionaries who knew the facts.

Young Men's Christian Association.

The Young Men's Christian Association is doing a notable work in Japan. Such leaders as Galen M. Fisher in Toyko, and G. S.

Phelps in Kyoto are doing things in a manner which one would like to call statesmanlike, were it not for disinclination to employ so misused and cheapened a word. But these men and their associates are introducing a new order of Christian missions. In close fellowship with the churches, far closer than in the Association at home, they are winning the interest and co-operation of Japanese leaders for whom as yet the church has no attraction. In the Association the Japanese are given the lead. The offices are held by them. But behind them, in a purely unofficial, but none the less most efficient capacity, is the foreign friend and advisor of the work. And this work is bringing results of a new and very high order.

The work of Christian missions in Japan offers opportunities of a most unusual and attractive sort to men and women of the highest talent and attainments. It needs such, and to such it is prepared to respond. Japan is not an easy field, because its people have already made such advances in Western culture, and the best of them make a quick discrimination between what is antiquated and what is modern, what is scientific and what is only theoretical. The up-to-date interpreter of Christianity has an opportunity to meet them upon this very ground with a message which is fundamental, scientific and satisfying—qualities which as the Japanese knows do not reside either in Shinto or Buddhism, and which the new Japan will demand in a religion she is to accept.

A Personal Experience

Editors of The Christian Century: I have some personal observations which seem to me very pertinent to the relation between the plea of the Disciples for the union of all Christians and their conventional attitude toward the reception by letter of unimmersed persons from other churches.

When we came to this university town, we found here no church of the Disciples, and after careful study of the local situation, allied ourselves with the Congregational church. Some few weeks ago, I was one of a group of six men who at the request of our pastor, met in his study to consider and to attempt some partial solution of the problem of the relation of this church to the Congregational students in the university. We discovered incidentally that of the group there gathered, one man and only one had been a Congregationalist in all his church affiliations, every other member of the group had come by letter from a Baptist, a Disciple, a Methodist, or a Presbyterian church. With the exception of the Disciples, each of these brotherhoods maintains here a strong and active church work, hence I was the only one to change his affiliations from necessity.

I noted on the calendar of our leading Presbyterian church a list of about thirty-five persons who had been received by letter. Less than half of these people had come from Presbyterian churches. Baptists, Congregationalists, Disciples, Lutherans, Methodists and members of such smaller sects as the Church of God were also represented.

These incidents seem to me typical of a situation common throughout the country. They seem to me to indicate that Christian union is taking place and that it is taking place with increasing rapidly. These people have sought these local affiliations with which they are most in sympathy and through which they can best give loyal and enthusiastic service. They are those who have found the Christian life worth while and who in a new environment seek active enlistment in the forces of the kingdom of God. The very fact of a change in the nominal allegiance indicates thoughtfully considered action. It would seem that any church would welcome the accession of those who are confirmed in their desire to follow Jesus' way of life, and who seek growth through further service. It would seem, further, that such recruits might enrich us greatly by suggesting new methods of attack on certain of the problems with which we struggle so earnestly.

You are doing a great service in calling the Disciples' attention to their inconsistencies in such matters as this. Have we served notice on Christendom that we do not desire to share in this intimate relationship of which I have been speaking? The examples seem to me to be typical, and to be illuminating concerning the progress toward real Christian union that is rapidly taking place, from any large share in which the Disciples are perhaps unconsciously shutting themselves off.

Madison, Wis.

G. R. CLEMENTS.

—The Baptists of Japan are appealing to their brethren in America for funds with which to rebuild at once the tabernacle burned last week at Tokyo when 3,300 buildings were destroyed and 15,000 persons made homeless. They want to make it an institutional church, with modern conveniences and improvements, as it has a strategic location in the business section and student quarter of the city. The rebuilding of the structure will be regarded as a commemoration of the sixtieth anniversary of the opening of Japan to civilization by Commodore Perry. The sum of 50,000 yen (\$25,000) is needed.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

A WEST POINTER IN THE LAND OF THE MIKADO

A Book Review.

Charles E. Garst, the hero of this story, is probably the only army officer known to resign his commission to carry the gospel to a heathen land. The book is written by his wife, Laura Delany Garst, and while it is primarily the life of her noble husband, it is also a history of the beginnings of the missionary enterprises of the Disciples of Christ in Japan; Akita, the station opened by Mr. and Mrs. Garst in 1883, was the mother of missions of our church, both in Japan and China.

This young couple were ideally fitted to be pioneers in a new work. Mrs. Garst was not only gifted with graces of mind and spirit, but she possessed an unusually charming presence, which quickly won her friends.

Trained at West Point.

I well remember hearing Mr. Garst speak in the early nineties, when he was home on his furlough, and how I was impressed by his handsome, soldierly appearance, as well as by the thrilling message he gave. His four years training at West Point, added to his more than seven years of army experience and discipline, made a splendid equipment for any line of service; he was a man of the world, in the high and true sense of that phrase, and knew how to be "all things to all men."

He gave up a career which could have satisfied every earthly ambition. He had made some investments in cattle interests in the west, which promised large returns, and it was his cherished purpose to go to the field as a self-supporting missionary, but unfortunate contingencies despaired him of this hope. He had a well trained, well-stored mind, and best of all, a faith like that soldier of long ago, of which Jesus said, "I have not found so great—no, not in Israel."

Pioneers in Japan.

When they reached Japan in 1883, there was no missionary of our church there to meet them; they remained in Yokohama five months for language study, and learned that all the missionaries in Japan at that time were congested in the few ports that were open to foreigners. It was characteristic of these brave young pioneers that they were not willing to limit this work to this favored port of the empire; they decided to go into the interior, and selected for this mission Akita, a city of 36,000 people, in a district of more than a half million of inhabitants, where there was not a single resident Protestant missionary.

Here they remained for four years, and saw the work grow and prosper; the first re-inforcement from the home land was Dr. Maklin, who only remained in Akita a few months, and then left to open work in China—that work which has been so conspicuously blessed since.

Called to Other Cities.

When other recruits came, Mr. Garst felt the call of the other cities of Japan, and he and his family moved to Tsurugaoka, a town of 25,000 inhabitants, eighty miles south of Akita. He remained here for several years, and during that time the mission in Tokyo was opened.

At the end of eight years hard work, they

were obliged to take a furlough, for both of them were much broken in health by the hardships and responsibilities of their work.

After their return from this furlough, Tokyo became their headquarters; Mr. Garst as senior missionary in Japan now had oversight of the work, and spent his time itinerating and superintending the missions. A passage in the book about this time gives us a glimpse of missionary experience that we scarcely imagined.

A Hard Year.

"The winter of '93 and '94 was one of peculiar trial for mission work in general. The financial panic in the United States struck hard at the base of supplies. At our conferences, the first question asked was, 'What can you put into the work this month to keep things going?' Miss Oldham gave generously of the savings from years of teaching in the home land. Dr. Stevens turned in the draft her father had sent to buy a needed bicycle, and later, she and Mr. Stevens built a little chapel, where we now have a good church. Bicycle money was sacrificed again, when a second draft came from the generous parent, and we used to say, 'The mission was riding on Dr. Stevens' bicycle.' We planned every possible economy, cooking on the sitting room fire to save fuel, and forwarding every penny to go into the work. We all knew how that winter A. McLean sent the savings of years to tide over the work in China.

Letters to His Children.

Mr. Garst's children were born in Japan, and his letters to them give a beautiful insight into his character. In one of them, to the oldest boy, he says,

"I will tell you how to become a great and good man. Jesus said, He who would be greatest among you, let him be the servant of all. Just try to help everybody as much as you can."

To his little daughter he wrote:

"I would rather live so as to set you a good example, than to be the greatest general on earth." This dear daughter has found her father's example so potent, that a few months ago, she went to Akita, where he began his work, to take charge of the kindergarten there.

Not only did he love children, but they adored him. Mrs. Garst tells how he joined in their games and says,

"There were games of 'bear,' and sometimes the rushing mob of little ones drove the six-footer to climb a tree, and this enthusiasm ran riot, as the kindly face beamed down on them from his lofty perch."

"My Life is My Message."

Mr. Garst suffered much from ill-health the last years of his life, and died in 1898, only forty-five years old. Just before he passed away, he was asked if he had a message for his children, and could only say,

"My life is my message."

Surely an eloquent and irresistible message, not only to his children, but to all lovers of God and humanity everywhere!

A memorial of three thousand dollars has been planned for this good soldier of Jesus Christ. This will be a perpetual fund, and the interest on it will keep two worthy young men year after year in the Bible College in Japan. May many hearts be

opened to the message of this brave and gentle life, and have a share in this simple and modest memorial! [New York: F. H. Revell & Co. Illustrated. \$1.25 net.]

I. W. H.

[Professor Willett's travel article for next week is on "The Disciples of Christ in Japan." He also writes an appreciative word of the eminent services of Mr. and Mrs. Garst. The article will be illustrated with their photographs and a picture of their daughter, Miss Gretchen, who has lately gone to Japan as a missionary.—The Editors.]

The Religion of Kindness

BY LOUIS E. HOLCOMB.

Father, may we learn to be
Kindly both in word and deed.
Grant us vision, clear, to see
More of love and less of greed.
May we see in every heart
oGod exceeding all the bad;
Learn to act a kindly part,
Cheering up the heart that's sad.

May we feel thy presence near
In the happy song of birds;
In the peace and hope and cheer
Of all loving, kindly words.
In the flowers wild and free
By the gurgling brooklet's side;
In the stately, tow'ring tree
With its branches spreading wide.

As the lily lifts its bloom
From the foulness and the slime
May we rise above the gloom
Into radiant love sublime
Shedding forth on all around
Fragrance sweet and beauty rare—
Where Earth's sorrows most abound
May we carry thy comfort there.

The Plaint of a Business Woman

I work in the office of old Judge Bart,
In about the usual way
Of a business woman of nineteen-thirteen,
On the customary pay.
The judge is a pompous legal light,
It's a treat to hear him speak;
But he shoves all the office work on me
For fifteen dollars a week.

He's off right now on a hunting trip,
To be gone for a week or two,
And a client who wrote him and made a
date,
Has come from Kalamazoo.
I must stall him off; I must run the shop,
Make out Widow Gowan's deed,
Help tie up the wages of Pompey Epps,
For that villainous loan shark, Sneed.

A will must be written for Mayor Wynne,
And one for Conductor Nash,
To keep his perfectly worthless son
From getting his hard-earned cash.
I've all the papers yet to prepare
In the suit of Bill Le Grande,
And must try to get him a little pay
For the loss of his foot and hand.

My hair is turning perfectly white
With all these weighty cares,
And I feel like jumping off the dock,
Or down three flights of stairs;
But Dr. Shaw and Carrie Catt,
And Mrs. Belmont, too,
Say the judge will be my office boy
In about a year or two.

—New York Mail.

Church Life

March Offering Opens.

The receipts for foreign missions from the churches, as churches, for the first six days of March amount to \$1,927.30, an increase over the corresponding time of last year of \$381.88. The number of contributing churches is 147, a gain of 60. The month of February was a good month in receipts. There was a gain of seventy-eight contributing churches, four Sunday-schools, six Christian Endeavor Societies and eight personal offerings, and the totals from each source show an increase. It is not often that the society is able to announce an increase in regular receipts from every source of offerings and also a gain in amount from each source, but such is the case for February. The total receipts amounted to \$19,346.10, a gain of \$4,435.79. The gain in regular receipts for the month amounted to \$8,384.19. And this is not all. There has been a gain in the number of offerings from every source of regular receipts for the first five months of the current missionary year. For example, there is a gain of 101 contributing churches, four Sunday-schools, twelve Christian Endeavor Societies and forty-two personal offerings. The total amount received for five months is \$49,037.94, a gain of \$10,469.40; the gain in regular receipts is \$17,169.40. A loss of \$6,700 in annuity gifts is reported but a gain of \$181.96 in bequests. The personal offerings ran up to \$27,860.28, a gain of \$17,025.58. The society, therefore, comes up to the March offering with a total gain of \$10,469.40.

The Bible as a Book of Law.

Judge Charles S. Lobingier, of the Court of First Instance, Manila, P. I., delivered an address at the opening of the new "Bible House" of the British and Foreign Bible Society in Manila in January. Judge Lobingier spoke on "The Bible as a Law Book." The jurist who studies well this book, he declared, comes to see in it besides a literature of religion a literature of law. Such it was primarily to the Hebrews. "They, including the great Teacher himself, referred to it as 'the Law and the Prophets.' The Old Testament, and especially the Pentateuch, was a rich repository of national jurisprudence. It was 'the Law of the Lord' which was 'perfect, converting the soul.' It is true that the Hebrews, in the course of their evolution, produced other law books than the Torah—the Talmud, the Mishna and Gemara and the Zohar. But the Old Testament was the law book of their Golden Age." Judge Lobingier then interpreted many legal allusions in the New Testament connected especially with the trial of Jesus and the various trials of Paul and showed how helpful these allusions were in reconstructing the legal customs of that age among both Jews and Romans. Afterward he traced the influence of the Bible upon Spanish law, upon the very interesting theocracy established by John Calvin at Geneva, and upon the code of early New England, and closed his address as follows:

Bible Still Being Written.

"We are met tonight to dedicate a building to the work of distributing this Book of Books among the Filipino people. Wholly aside from its religious aspects do we not find ample justification for such an enterprise in the historic fact that so many peoples, in the same or similar ethnic stages have found in this work a satisfying basis for their legislation, a charter of liberties and a source of legal institutions? Indeed it places the Bible itself in a new light to learn of these added uses to which it has been devoted since the traditional close of the canon, for it shows that the epochs of scriptural growth and development did not end then. From the Lawgiver of Sinai to the Seer of Patmos is truly a far cry and represents a long period of religious evolution, but even it does not include the entire

history of the great collection of books in whose honor we assemble here.

"Slowly the Bible of the race is writ.
And not on fading leaves or slabs of stone;
Each age, each people adds a verse to it—
Texts of despair or hope, of joy or moan.
While swirls the sea, while shifts the mountain shroud,
While thunderous surges beat on cliffs of cloud,
Still at the prophets' feet the nations sit."

Baptists and Disciples at Pittsburgh.

On Monday, February 24, the Baptist and Disciple ministers of Greater Pittsburgh met together to consider union. The gathering was held in the handsome new First Baptist Church near Carnegie Library. This structure is the purest type of French Gothic in America, one of the finest examples of Cram's craft. One hundred and thirty ministers and laymen were present. The best fellowship was evident and the spirit of God was there.

At the morning session Dr. Magee, of the Wilkesburg Baptist Church, read a paper on "History of the Baptists." W. W. Sniff, of New Castle, was to have followed with a paper on, "The History of the Disciples," but he was unable to be present. John Ray Ewers, of the East End Church, read a paper on "The Outlook for the Disciples," and was followed by Dr. Gleiss, Baptist State Secretary, on, "Future Relations of Baptists and Disciples." A resolution was adopted calling for two meetings each year of the ministerial bodies in a similar union gathering, and also a most significant resolution was unanimously passed pledging comity. Where one of these bodies has a church in a community of 20,000 or less the other will not enter, but will seek to have its members unite with the church already upon the ground. Enthusiasm was at a high point and the group broke forth into song. All seemed to feel that better acquaintance would lead to perfect union.

Dr. Ainslie's Address a Masterpiece.

Around the banquet tables the men lingered until 4 p. m. Dr. F. T. Galpin, pastor of the church in which we met, presided in a most brilliant and gracious manner. The guest of honor was Dr. Peter Ainslie, of the Christian Temple, Baltimore, whose address in the forenoon was a masterpiece of Christian love. He won all hearts. He rose above petty differences into the pure heights where the spirit of the loving Saviour dwells. Tears filled all eyes as he closed with the illustration of the little girl who wept because her father and mother were divorced. He said that when we became that sensitive over the separations of our churches there would be no more division.

Among the after-dinner speakers were Walter Scott Cook, of Wilkesburg, who spoke convincingly of the new emphasis on the Bible, finding therein not proof-texts, but the personal Christ; Wallace Tharp, of the North Side, who in his happiest and most forceful mood emphasized the need of the minister's giving himself heart and soul to social service; Maxwell Hall, of Uniontown, who told us how we were being driven together by developments upon the mission fields abroad, and Ray Manly, our worker among foreigners, who brought a heartfelt message about the need of getting together for the sake of the foreigners in our midst. Dr. Ainslie gave the closing address and after a prayer by him we quietly left the hall, feeling that we had been very close to God. It is probable that union will come soon. Prejudice is all that hinders now. Already we are working together in mission work in the coke-fields. The men are anxious to have all barriers swept away. This

is an historical event. It is the more significant in conservative Pittsburgh.

New Site for National Hospital.

It is reported that the Christian Church Hospital toward the erection of which Mr. R. A. Long and others gave a large sum of money, has at last found a satisfactory site. The thirty-eight-acre tract in Kansas City purchased by Mr. Long at a cost of \$85,000 was abandoned because of the delay in getting street car transportation from the city. The new tract has a frontage of 558 feet on a boulevard, and extends back 300 feet to a point past which it is proposed to extend another boulevard, thus giving the hospital a boulevard boundary on three sides. It is much farther inside the city than the location previously considered, being between Twenty-seventh and Twenty-sixth streets. Mr. Long's approval will be awaited before final action is taken. He and his family are now in Panama.

New Church House for Columbus.

Steps have been taken by Fourth Avenue Church, Columbus, Ohio, toward the erection of a new house of worship. A building committee has been appointed with T. L. Lowe, the pastor, as chairman. A site will be selected near the present edifice. According to present plans the new house will seat about 1,200 persons and will cost \$40,000. Mr. Lowe has been pastor of this church five years. During his pastorate the membership has been increased by about 550, making the total membership more than 1,000. Difficulty to seat the congregations has been experienced for more than a year, and the recent addition of more than 300 Billy Sunday converts has made a larger building necessary.

Celebrates Twenty-fifth Anniversary.

Disciples of Baltimore united last Sunday in celebrating the twenty-fifth anniversary of Harlem Avenue Church of which Henry C. Armstrong is pastor. This church has had five pastors during its history. Several ex-pastors were present at the anniversary. Addresses were delivered by Dr. Peter Ainslie of Christian Temple, E. B. Bagby of Twenty-fifth Street Church, Francis H. Scott of Calhoun Street Church and E. C. Baker of Fulton Avenue Church. Departments of the church made exhibits of their work and on Tuesday evening the anniversary reception was held.

C. R. Stauffer, pastor at Norwood, O., comments enthusiastically upon the good prayer meetings held in his church. He is especially appreciative of the presence, and leadership in the meetings of men like Secretaries F. M. Rains and S. J. Corey, and the music publisher, J. H. Fillmore. Mr. Stauffer has recently started a "church school" with five courses continuing from March 1 to June 1.

"God is no more responsible for the brutality and bloodshed of the book of Judges than He was for that of the French revolution or the sufferings of Andersonville prison. The ignorance and greed of man is responsible." These were the emphatic words of Edgar De Witt Jones in a sermon on the Book of Judges at First Church, Bloomington, Ill.

Anderson, Ind., church burned its mortgage March 2. The amount finally due was \$5,399. More than \$900 above this amount was secured. Since beginning his leadership of this church, J. Boyd Jones, the pastor, has been active in raising over \$9,000 of the original debt which the congregation had carried since 1900 when the present house of worship was built.

A fire that burned the house of worship of Central Church, Findlay, O., seems to have burned away the barriers which stood between First and Central churches of that city, resulting from a rupture twelve years ago. It is probable that before a new house is erected the two congregations will be reunited.

Christian University, through Dean H. B. Robison, extends a cordial invitation to

Disciple College men to attend the meeting of the Education Association to be held in Canton, Mo., April 4, 5. The general interest stimulated by former meetings will help to make this the most important conference on education the convention has yet held.

The quarterly meeting of the Disciple Woman's Missionary Union of Chicago was held at Englewood Church last Thursday. The chief speakers were Dr. Jennie Crozier, of India, and Professor F. E. Lumley of the College of Missions, Indianapolis. The latter made two addresses one in the afternoon, the other in the evening. He discussed the conception underlying the College of Missions, showing the great need of such an institution to equip missionaries for efficient leadership in the Foreign and American fields. Dr. Lumley made his hearers feel that the Christian Woman's Board of Missions showed great foresight and wisdom in establishing this school.

Eureka, Ill., church heard Miss Virginia Brooks of West Hammond, Ind., tell the story of her efforts to break the control of her city's government by grafters and the liquor interests. The pastor, D. H. Shields, and Mrs. Shields gave a reception to Miss Brooks at their home.

The name of Leonard G. Thompson was, by mistake, omitted from the Year Book. He wishes his friends to know that his address is 526 West 56th Street, Los Angeles, Calif., where he is minister of South Figueroa Street Christian Church.

Among the many activities of the very active Terre Haute, Ind., church, there is conducted a labor bureau for finding positions and workers. George Darsie, the pastor, takes a special interest in this service being rendered to the community.

The new house of worship for Second Church, Rock Island, Ill., was dedicated March 2 by John T. Houser of Davenport's First Church. George Henry is pastor of Second Church.

One of the societies of Peoria, Ill., church, assumed financial responsibility for a lecture engagement of Capt. Roald Amundsen and made a neat sum for the new building fund.

University Church, Champaign, Ill., has been greatly enjoying a visit from Mr. and Mrs. Herbert Smith, missionaries to Africa. Mr. Smith is supported by this church.

Lafayette, Ind., church has sold its property for \$10,000 with the intention of building a new house in a more advantageous location.

A model building for a village community has recently been dedicated by the Christian church at Camp Point, Ill. It cost \$22,000.

A religious census of Fresno, Calif., shows the Christian and Presbyterian churches to be in the lead numerically in that city.

Somerset, Ky., church, is beginning the erection of a \$20,000 house of worship.

CALLS.

Allen T. Shaw, Macomb, Ill., to Rushsylvania, O. Declined.

E. T. McFarland, St. Louis, Mo., to Lawrence, Kan. Accepts and has begun work.

J. A. Jackson, Rushsylvania to Painesville, O. Accepts.

Pastor Sims, Hamlin, to Elk, Kan. Accepts.

J. W. Famuliner, Joplin, to Carterville, Mo. Undecided.

Jesse P. McKnight, Los Angeles, to Pasadena, Calif. Accepts.

R. B. Havener, Clarence, Mo., to Triplett, Mo. Accepts.

S. T. Willis, President of the College at Lynchburg, Va., to First, St. Paul, Minn. Undecided.

Daniel E. Motley, president Christian College, Washington, D. C., to pastorate Third Church, Philadelphia. Accepts.

EVANGELISTIC MEETINGS.

Arcola, Ill., Walter S. Rounds, pastor; F. B. Thomas, evangelist; beginning.

Columbus, O., South Side, R. F. Strickler, pastor; 246; continuing.

New Castle, Ind.; J. P. Myers, evangelist; 40; closed; evangelist now at Manhattan, Kan.

Sullivan, Ind., G. W. Titus, the pastor, preaching; W. F. Lintt, singer; 40; closed.

Normal, Ill., E. A. Gilliland, the pastor, preaching; 38; continuing.

Salem, Ore., Davis Errett, pastor; R. W. Abberley, evangelist; 68; closed.

Columbus, O., Fourth Avenue, T. L. Lowe, pastor; Roy L. Brown, evangelist; 320; continuing.

Columbus, O., Wilson Avenue, J. J. Tisdall, pastor; Fife brothers, evangelists; 225; continuing.

Pratt, Kan., O. H. Loomis, pastor; W. L. Harris, evangelist; 146; closed.

Van Wert, O., I. Raymond Lines, pastor; J. J. Taylor, evangelist; closed.

Kingman, Kan., E. A. Taylor, pastor; C. E. L. Vawter, evangelist; 239; closed.

Columbus, Kan., Luther Morris, pastor; O. E. Hamilton, evangelist; 146.

Clarinda, Ia.; Arthur Long, evangelist; 100; continuing.

ADDITIONS TO THE CHURCHES.

Tallula, Ill., F. M. Lindenmeyer, pastor; 6 on March 2.

RESIGNATIONS.

M. E. Chatley, Centerville, Ia.

Fillmore

Mrs. Annie H. Fillmore, wife of James H. Fillmore of Cincinnati, died Sunday, Feb. 23, 1913, after an illness of about two years. Mrs. Fillmore was born in Mason Co., Ky., sixty years ago and while a young woman moved to Cincinnati in company with her mother and sisters. She was married thirty-three years ago to Jas. H. Fillmore of the Fillmore Music Co., during which time she proved a worthy helpmeet of her husband in his career as a business man, and made a home that is known around the world for its great hospitality. She was the mother of four children, Mrs. Carl Shipley, Minneapolis, Minn., Henry of Cincinnati, and Misses Fred and Anna Louise of Norwood, all of whom are left to mourn her departure.

Mrs. Fillmore was during her lifetime a moving force in building up our various churches of Cincinnati. In her earlier days she was active in Central Church; later she worked in the Richmond St. Church and finally when the family moved to Norwood she became one of the moving spirits in building up this strong congregation. She was a woman beloved by the church and a host of friends not only in this community but throughout the world, for hundreds of ministers, missionaries and church workers in all parts of the world have enjoyed her hospitality. She was an idealist, one who wanted the best in the home and in the church. She was always an optimist.

The funeral services were conducted in Norwood Church, Tuesday, Feb. 25, by the pastor, assisted by Joseph Armistead of Cynthia, Ky., Juntin N. Green, pastor of the Evanston Church, former pastors of Mrs. Fillmore, and F. M. Rains and S. J. Corey, close friends of the family, in the presence of a host of friends who packed the church. Norwood church and the whole brotherhood feels the loss of the departure of Mrs. Fillmore, but she has gone to her rest and we would not call her back were it possible.

C. R. STAUFFER.

Quarter of a Century of Benevolence

In the year 1889 a number of men and women in the city of St. Louis, Mo., who had for some time felt keenly the need of the unfortunate about them and who were imbued with a desire to render the greatest possible practical service, gathered a few, homeless, parentless children together, rented a cottage and undertook to provide a real Christian home for them. The undertaking, so evidently needed, won new friends rapidly,

and the institution lived and grew. After a few years a commodious home was built into which a large family of children from many states was gathered. In 1907 a magnificent building costing about \$90,000 was dedicated to this work as a memorial to Mrs. Bettie Mae Stockton. This building was made possible by the gift of \$55,000 by Robert H. Stockton, of St. Louis. This home is located at 2951 N. Euclid Ave., St. Louis, on a beautiful 10-acre plot. It receives children from the tiniest tot to 12 years of age; also mothers. Dr. Hastings Hart, of New York, of the Russell Sage Foundation, pronounced it one of the best conducted homes in the country. It has cared for more than 3,500 children and has placed about 1,500 in Christian families.

In 1900 a second institution was opened by these good people. It was a Home for the Aged. This home was moved to Jacksonville, Ill., the following year where it has since carried on its beautiful ministry. It has a capacity of 30 and always has a waiting list. In 1902 the Havens Home for the Aged, at East Aurora, N. Y., was added to the number, also the Cleveland Christian Orphanage. In almost regular succession there followed the Juliette Fowler Home for Children at Grand Prairie, Texas, the Colorado Christian Home at Denver, Colo., the Southern Christian Home, now at Atlanta, Ga., the Christian Hospital, Valparaiso, Ind., the Northwestern Christian Home, Walla Walla, Wash. (a home for aged and children), and the Southern Christian Home for the Aged, Dallas, Texas. More than \$435,000 has been secured toward a great National Hospital to be erected in Kansas City. A National Tuberculosis Sanitarium will be opened in the Southwest as soon as funds can be secured.

These institutions have cared for more than 10,000 of the needy. Six thousand of these were children of whom 4,000 have been placed in Christian families. These institutions have grown to such proportions that more than \$150,000 per year is now needed for maintenance, and the need is increasing.

An annuity gift of \$500 was received this week with a request that the donor be known simply as "A friend." Friends from Kansas, passing through a day or so ago, left an annuity gift of \$700 for the aged, indigent Disciples. This in addition to \$4,300 they had previously given. During the past two weeks annuity gifts amounting to \$3,700 have been received. Friends, we believe that if you all knew of the benefits of our annuity plan, both for the donor and for the widow and the orphan, the aged indigent Disciple and the destitute sick under our care, you would send the National Benevolent Association at least \$100,000 this year in annuity gifts. Let us send you full information.

Remember that Easter is our only general offering day. It means bread and butter for our Lord's hungry "little ones." By common consent our Sunday-schools have for twenty years devoted this day to the National Benevolent Association. Let us be unanimous this year. Send all offerings to

The National Benevolent Association,
2955 N. Euclid Ave.,
St. Louis, Mo.

A Soul Winner HALLOWED HYMNS NEW AND OLD

Edited by IRA ALLEN SANKEY.
CONCERNING this splendid book in which "NEVER GIVE UP" (see Feb. 27th issue) is one of 266 choice and helpful hymns; the Rev. J. C. Brown, (Evangelist), says: "The books are giving perfect satisfaction. Everybody highly pleased. It is one of my main factors in SOUL WINNING."

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NEW YORK CHICAGO

Annual Meeting of National and State Secretaries

An organization for the secretarial force of the brotherhood was perfected only a year ago. Only the individualism of the earlier periods has delayed so obviously desirable an organization. In two meetings results of far-reaching consequence have been achieved. A clearing house of the practical problems of the church has been established. We have our great national conventions but they serve the end of generating enthusiasm. We have the national congress but it finds its function chiefly in interpreting our thought problems. We need a place where the experts of our organized work may plan for unification and efficiency in all our common tasks. The men who serve us as secretaries stand in lieu of a house of bishops to plan the good of all the churches.

The second meeting of the National and State Secretaries' Association was held in St. Louis March 4-6. G. W. Muckley presided. The expenses of the delegates were pooled so that the Oregon secretary had the same railroad expense as J. H. Mohorter of St. Louis. Between forty and fifty men and women were present. Oregon, South Idaho, New Mexico, West Virginia and Georgia were represented as well as many states nearer at hand. The women of the C. W. B. M., and practically the full secretarial force of the various national societies were in the meeting.

Bigger Leaders.

The visitor was impressed, as he looked about, that bigger leaders are at the helm. The new state secretaries are mostly men of larger culture and vision. The old state leader, who was the comfort of reactionaries, is gone or hangs on by his finger tips. Most of the state secretaries are new and most of the old ones are of the type of J. Fred Jones of Illinois, who always travels with a new book and who has one of the best preacher's libraries in his state.

The spirit of the meeting could not have been better. There was frankness but a willingness to concede as well as claim privileges. The competition that was once the scandal of the secretarial force has yielded to the larger point of view of brotherhood and religion. A new day has dawned when secretaries assemble to pray together to be delivered from all selfishness and self-seeking. There can be no doubt that our leaders are men of the spirit.

Strenuous Living.

The men all stopped at the Marquette Hotel and the sessions were held there. It was strenuous living for three days. Sessions lasted from 9:30 in the morning until as late as eleven at night. Meal time was used for committee meetings around the table.

R. P. Shepherd read a paper on "How Can We Make Our Conventions More Profitable?" He pleaded for more democratic conventions with more committee work and more business. The discussion developed some demand for abolishing the mass communion service for smaller services in the churches. Criticism was made of music led by singing evangelists instead of using the great musical masterpieces rendered by choirs resident in the convention city. Demand was made that the commission on Christian union should close the convention with a proper climax.

Missionary Education.

Robert Hopkins read on "The Missionary Education of the Children of the Church," in which he asked for a method by which our children should be instructed in the work of all our societies and not in that of any particular one. A committee was appointed to work on this problem and report.

F. M. Rains read on "An Improved Year-book." He presented an inductive study of the year-books of other religious bodies. His report asked for a book instead of a magazine. There was suggestion of the inclusion of new forms of statistics that would take all reproach away from the statistics of our movement.

The changes he recommended are too sweeping to come in a single year but they

will come soon, we have reason to believe.

I. J. Cahill read a paper on "The Relation of State Societies to the Unified General Convention."

The gathering found its climax of interest in the address of Rev. C. S. Adams of Bement, Ill., pastor of the Presbyterian church and an expert of the Rural Church Movement. He told a thrilling story of making a number of rural churches centers from which scientific agriculture and the gospel were taught side by side. A revival was begun by the demonstration of a Babcock milk-tester. Young people were given new opportunities of culture, amusement and social life.

Surveyed Eight Counties.

Mr. Adams has made a survey of eight counties in the corn belt. He shows the increasing value of the land and the increase of truck farming with the corresponding results upon the church. He set forth statistically the alarming facts on the death of the country church. He showed a map setting forth the plan for grouping "once-a-month" Presbyterian churches near Kirksville, Mo., around the ministry of a resident pastor with manse and glebe. He proposed a new kind of ministerial training for men who shall give their lives to the rural ministry as missionaries to do foreign missions. His key words were training and idealism.

John Wood of Georgia read a paper on "Grouping Country and Village Churches." He accepted the ideals of Mr. Adams but insisted that the individualism and selfishness of many preachers and churches made the ideal very difficult of realization among the Disciples of Christ.

Supply of Preachers.

I. N. McCash spoke on "Our Supply of Preachers and How to Locate Them." He deplored the number of our unemployed ministers. Some held that unemployed ministers have only themselves to blame, as they lack tact, efficiency or religious devotion. Others held that some of our best men were out of employment.

A. McLean delivered an address on "The Spiritual Life of the Secretaries." He said the secretary, as money-getter, was under a peculiar temptation to lose his scholarship and his religious fervor. Certainly all would agree that the president of the Foreign Society has resisted these temptations ably.

G. W. Kramer of New York City, an architect, read a paper on "Church Plans and the Construction of Church Buildings for Religious and Social Life." He set forth the thesis that the building should be planned to fit the modern program of the church and yet conserve the artistic values of the older architecture. Some diversion was created by the question of John L. Brandt of St. Louis as to the advisability of erecting roof-garden churches in the cities.

Mrs. Harlan Taken Ill.

Mrs. Harlan, secretary of the C. W. B. M., was taken ill during the meeting with ptomaine poisoning and had to be taken to a St. Louis hospital. Resolutions of sympathy were passed. Her paper on "The Relation of the C. W. B. M. to the Woman's Classes in the Bible-school" was read by Mrs. Cunningham. The paper asked for recognition of the C. W. B. M. in the program of missionary education in the Sunday-school.

President Howe of Butler College spoke on the question "Is There Really a Shortage of Ministers?" He held that the modern church was demanding a new kind of minister and that there was an inadequate supply of men to meet this demand. As we all know, Presbyterian and Congregational churches demand men that have a college training and three years seminary training besides. There are far less than 200 men among the Disciples of Christ, who are up to this standard. No one has examined our alumni lists to see how many ministers we have with an A. B. from one of our colleges but it is a safe guess there are few over one thousand. With thousands of men with only high school training or less undertaking to interpret the high truths of religion and life it is no wonder that we have unemployed ministers in abundance and hundreds

of churches with vacant pulpits. State secretaries very generally testified to the dearth of men who can build up churches and not simply "hold them down."

Some Practical Problems.

Other papers were "A Uniform Letter System," by O. G. White, "Uniform Reports, by Mission Workers," by F. L. Van Voorhis, "A Budget System of Missions," by L. E. Murray and "Affiliation of the A. C. M. S. with the State Society," by Charles W. Dean.

The business sessions were full of interest. A committee reported that it was desirable to have a central office building to house all the national societies. The discussion revealed some opposition to the plan. It was urged that no one city could furnish a personnel for the different boards. Other objections were urged. The question is still an open one and the committee is continued. The cities considered for headquarters are New York, Chicago, St. Louis, Cincinnati, Kansas City and Indianapolis.

Magazine Recommended.

After a spirited debate the secretaries voted to recommend to their various boards the publication of a missionary magazine to represent all our organized interests, after the style of the Baptist magazine "Missions" and the Presbyterian "Assembly Herald." The magazine is to have an editor devoting all his time to its interests. The size contemplated is ninety-six pages. The journal will be a magazine entirely worthy a place among the great missionary journals of the world.

The vexed question of a scale of percentages for use in churches using the budget system was up for discussion. The whole matter is in the hands of a committee not connected with any society.

The evident trend of things is toward the unification of all our missionary and benevolent interests. This goal may be years away but it seems inevitable.

O. F. JORDAN.

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